AN APOLOGY

For the PEOPLE called

QUAKERS,

And An APPEAL to the

INHABITANTS

OF

Norfolk and *Suffolk*,

Or whom elſe it may Concern.

But this I confeſs unto thee, that after the way which they call Hereſie, ſo worſhip I the God of my Fathers, believing all things which are written in the Law and the Prophets, Acts 24. 14.

London, Printed and Sold by *T. Sowle*, in *White-Hart-Court* in *Gracious-Street*, 1699.

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TO THE INHABITANTS OF *Norfolk* and *Suffolk*,

And all to whom theſe may come.

SUffer me to Expoſtulate with you, on behalf of thoſe abuſed People in your Counties, that have of late been render'd Blaſphemers, and to Apologize a little for them; whom *ſome* among you have lately often *Aſſembled* and *Conſulted* together, how they might (by *Subtilty* and *Miſrepreſentation*) Incenſe you (and by you, thoſe in Authority) againſt this Innocent People, and your peaceable Country-Men and Neighbours, that the Monſter of Perſecution might be again raiſed and let looſe on them to ſuppreſs them.

But conſider, are there not many things in your *Counties*, *Towns* and *City*, more needful to be ſuppreſſed than theſe Induſtrious and Well-meaning People, *viz.* reigning Evils, yea, groſs Vices, and abominable Oaths and Execrations, to the Blaſpheming the Name of God, and our Saviour Jeſus Chriſt; Swearing by his Blood, and calling upon God to Damn their Souls; againſt which crying Sins many wholſome Laws are made:

Is there not more need that theſe Oaths, and all ungodly Plays, and Bear-baitings, and Bull-baitings, and things that tends to corrupt the Youth, defile the People, and to provoke God, ſhould be preſented, and Application made to the Parliament, and Endeavours uſed, that they ſhould be ſuppreſſed, rather than your Neighbours, thoſe ſober and honeſt People among you, called *Quakers*, whom you know are not ſuch, but thoſe that fear God, love their Neighbour, and do good to all, and pray for their Enemies; and only for their Religious Diſſent from the Eſtabliſhed Religion in this Nation, and matter relating to the Worſhip of their God, have been great Sufferers in this Land, and among you, eſpecially in the City of *Norwich*, in whoſe Goals and Dungeons they have lain like Men buried Alive, to the imparing their Healths, and weakning them in Body and Eſtate, and to the Endangering their Lives, and making their Wives *Widows*, and their Children *Fatherleſs?*

And now the Lord, by his Divine and Overruling Providence, Glorious and Eternal Power, in tender Mercy and Compaſſion to his Suffering and Afflicted People, hath inclined the Heart of the King, and thoſe in Authority, to Indulge them in the free Exerciſe of their tender Conſciences, in their Peaceable and Religious Aſſemblies; for which they are truly Thankful unto God, and thoſe in Authority.

And whatever evil things have or may be ſuggeſted againſt them, by Men of corrupt Minds, and evil Deſigns, who are of *Cain*'s Nature, in *Hammon*'s Pride, of *Iſhmael*'s and *Judah*'s Spirit, and of that Seed of Evil-Doers that ſhall never be Renowned, and that do not conſider what the Lord hath

hath ſaid, and will certainly perform, *viz. I will puniſh the World for their Evil, and the Wicked for their Iniquity; and I will cauſe the Arrogancy of the Proud to ceaſe, and will lay low the Hautineſs of the Terrible. And the Deſtruction of the Tranſgreſſors and Sinners ſhall be together, and they that forſake the Lord ſhall be conſumed.* Iſa. 13. 11. Iſa. 1. 28. to the end.

But theſe People, for whom I Apologize and Appeal to you, however they are or may be Rendered and Repreſented by Men of Evil Deſigns and Perſecuting Spirits, Have, Do, and and by the Lord's Aſſiſtance, are Reſolved to continue Quiet in the Land, and in their Chriſtian Duty and Practice, of *making Supplications, Prayers, Interceſſions, and giving of Thanks for all Men, for Kings, and for all that are in Authority, that we may lead a quiet and peaceable Life, in all Godlineſs and Honeſty, for this is good and acceptable in the ſight of God our Saviour*; who will have *all Men to be ſaved, and to come unto the Knowledge of the Truth.* 1 Tim. 2. 1, 2, 3, 4.

Notwithſtanding ſome called *Clergy-Men* in your Counties have (as the *Chief Prieſts, Scribes and Elders* in days paſt did our Bleſſed Lord and Saviour Jeſus Chriſt) accounted his Followers, your Neighbours called *Quakers*, to be Blaſphemers and Deceivers, and have made them the Objects of their Wrath, and what they cannot do, would incite you, and ſtir up others too, and as *Herod* and *Pontius Pilate, and the People gathered together againſt the holy Child* Jeſus, ſo one or two *Presbyterian* Preachers now joyned with the reſt, and thereupon owned in Print, *Miniſters of the Goſpel*, and notwithſtanding the Difference that hath been between them, they are ſo far become Friends now, as to unite againſt this poor People. Acts 4. 27.

The

The Lord behold their Threatnings, and grant unto his Servants, that with all boldneſs they may ſpeak his Word.

But Charity obligeth me to hope, it is but *ſome*, whoſe *Intereſt* and *Enmity* are againſt theſe *Chriſtian* and *Diſſenting* Proteſtants, and who are ſo officiouſly concerned, and have eſpouſed the Cauſe of one who hath broke the Bond of Charity, and let in ſecret Enmity, which, as a *Canker*, hath eat out what was Good; ſo that he hath Apoſtatized, and left thoſe, I am perſwaded, he once enjoyed the preſence of God amongſt, and whoſe Power he hath acknowledged was with them, and by the Miniſtry of ſome of them was reached: But now like a Flood, hath he poured forth Lyes againſt them; and by Forgeries, and groſs Miſrepreſentations, hath and doth ſeek to beſpatter them, and to kindle Strife; which, as *Solomon* ſaid, is *As Coals are to burning Coals, and Wood to Fire; ſo is a Contentious Man to kindle Strife.*

Prov. 26. 21.

And thoſe few *Clergy-Men*, in thoſe Counties, that have eſpouſed him, *May well be compared to him that paſſeth by, and medleth with Strife belonging not to him: Who is like one that taketh a Dog by the Ears, and as a Mad-man who caſteth Fire-brands, Arrows and Death; ſo is that Man that deceiveth his Neighbour, and ſaith, Am not I in Sport?*

Prov. 26. 17. 18.

Be not therefore, in Love, I intreat you, of this Number, let not the lying Stories, baſe Suggeſtions, or wicked Inſinuations of any, or their falſe Pretences, be they what it will, prevail with you to joyn with ſuch, or to become of that Number, *That ſpeak evil of their Neighbours without Cauſe, or that lay to their Charge things that they know not of.*

Pſal. 35. 11.

But

But rather *observe* the Converſation, and *Examine* the Doctrines of thoſe your Neighbours, called *Quakers*, againſt whom this great *Rage* and *Combination* is; and take not things upon *Truſt* nor *Report*: Remember the Excellent Advice of Wiſdom, follow her Direction, take her Councel, for ſhe is worthy, who ſaid, **Blame not before thou haſt examined the Matter, firſt underſtand, and then Rebuke.**

Inſpect their Converſations, and ſee if you can find that they are ſuch, that either Curſe, Swear, Revile, Blaſpheme or ſpeak Evil of *God*, or *Jeſus Chriſt*, or if any of them Contemn *Magiſtracy*, as they are falſly charged: It's hoped their Patient Suffering and Peaceable Deportment, under all the various Revolutions of Government, will ſufficiently Evince the contrary; and their Paſſive and Patient Suffering, wherein for Conſcience ſake they could not Actively obey, may well demonſtrate their Regard to *Magiſtracy*.

And altho' in ſome things they have ſeemed to differ from thoſe of other Perſwaſions, yet who can Convict them of Error in any *Fundamental Doctrine* of the Chriſtian Religion; or of their not holding that which is truly *Eſſential* to Salvation, and agreeable to the holy Scriptures? Which holy Records (how ever they have been Miſrepreſented, or falſly Accuſed, as Slighters and Contemners of them) I do declare on their behalf, they have always had, and ſtill have, a high Eſteem of, and true Value for them, above all other Writings, or Books; and their frequent uſe of them, and preſſing their Children and Servants to the reading therein, may ſufficiently Demonſtrate to thoſe that know them, the Innocency of this abuſed People.

Be

Be you therefore like the Noble *Bereans*, ſearch the holy Scriptures, and you may ſee their Writings and Doctrines are not contrary thereto, but may be plainly proved thereby: For they deſire not any farther to be Credited, or to have what they Write or Preach received by any, but as its conſonant thereto, and anſwers that Holy Principle, and Divine Oracle, that the Great and All-wiſe Creator of all things, hath placed in every Man's Heart and Conſcience.

Suſpend therefore your Cenſure, and forbear your Complaints, till the Contrary of theſe things are cleared to you, by ſound Reaſon, and plain Scripture, without any corrupt Meanings, falſe Gloſſes, or Interpretations.

And if they were a People miſtaken in any Point, or were Clouded in their Underſtandings; would it not (I beſeech you conſider) much more become thoſe that eſteem themſelves Learned Miniſters of the Goſpel, in Meekneſs to *Inſtruct*, and by ſound Doctrine to *Convince* them; rather than to call them, and Charge every one of them to be *Blaſphemers*, and make no Proof thereof.

It's true the *Quakers* complied to meet them at *Weſt-Dereham*, the 8*th* of *December*, 1698. altho' there was not a Mutual Conſent, of the things propoſed, in the Letters that paſſed between them, relating to the Conference, as thoſe that peruſe the Letters may find, yet ſo Eager were theſe Men, and Reſolute, that in their laſt Letter to the *Quakers*, they tell them, *Their Meaſures are Fixt, and they may chuſe whether they will Meet them, upon the Terms reſolved upon or No:* Yet the *Quakers* went, and in the preſenſe of the People, requeſted to have the Authors Names, Titles of Books, and Pages, they pretended

tended to prove their Charges out of; but inſtead of that, were *Hallowed* and *Hiſſed* at by ſome of thoſe *Clergy-Men*, as ſuch of you, as were preſent, may well Remember.

And if theſe People muſt be accounted *Blaſphemers*, if they diſown not thoſe Books, or their Friends that Writ them, without ſeeing the Books, or what's in them; how can they be either juſt to their Friends, or true to themſelves; for ought any Man to condemn another, without full Hearing and due Examination, or would thoſe *Clergy-Men* account it juſt, that any ſhould charge them as the higheſt of Criminals, and Condemn and Sentence them as ſuch, for what ſome of their Brethren have Writ in Books, which they never ſaw nor read, nor knew the Contents of; or would they be ſo unjuſt to themſelves, and falſe to their Brethren, as to acknowledge them Guilty in ſuch ſort, and condemn them for Writing that they themſelves neither knew or never ſaw: If not, Why ſhould the *Quakers*, without ſeeing the Books and examining the Contents, be obliged to condemn their Friends for Publiſhers of *Blaſphemy*, or be eſteemed *Blaſphemers*.

Conſider this I beſeech you, and examine whether it agrees with Chriſt's Doctrine, *All things whatſoever ye would that Men ſhould do unto you, do ye even ſo to them; for this is the Law and the Prophets:* Or whether there is any ground to conclude, that the Chargers would ever have refuſed to have given the Account deſired by the *Quakers*, if they had been well aſſured, that by the Expreſs words of theſe Books, out of which they pretend to prove their Charge, it would be clearly and evidently proved.

Let theſe things be duely conſidered, Oh ye Inhabitants of the Counties aforeſaid, or to whom this

may come, and let Chriſtian Moderation be exerciſed towards your Peaceable Neighbours and Country-Men.

Remember the *Anthem* the Angels ſounded when they publiſhed the Goſpel, was, *Glory to God on High, on Earth Peace, and Good Will to Men.*

And if we all endeavour to be found in the Practice of this, it will render us more like to him that we all Profeſs, who ſaid, *By this ſhall all Men know*
John 13.35. *that ye are my Diſciples, if ye have love one to another:* It's thoſe that dwell therein that wear his Badge.
1 John 3.15. *For whoſo hateth his Brother, is a Murtherer; and ye know that no Murtherer, hath Eternal Life abiding in*
Job 5. 2. *him, for Envy ſlayeth the ſilly One,* and Hatred is the Badge of a Perſecutor, and renders People too like him, that firſt Envied and was Wrathful, and then Murthered his Brother, becauſe the Lord had regard to his Sacrifice: Yet the Lord ſaid to *Cain, If*
Gen. 4. 7. *thou doſt well, ſhalt thou not be accepted? And if thou doſt not well, Sin lies at the Door.* And while Sin lies there, it's a Bar to keep Man from Acceptance with God, altho' he may Sacrifice and Offer, he'll fall ſhort of his Duty whilſt that's loved and lived
Mat. 22. 38. 39. Lev. 19.18. Rom. 13. 9. Gal. 5. 14. James 2. 8. in. But he that Envies not, but Loves his Neighbour as himſelf, keeps the great Commandment of him that in all things we ought to hear; and it's thoſe that abide in his Love that knows of his Doctrine.

Therefore, Oh ye Inhabitants aforeſaid, and all People of what Degree, Rank or Quality ſoever, let a ſerious Conſideration, which is an *Effect* of true Wiſdom, and a due *Examination*, which all Wiſe Men ought to uſe, be had and made by you, before you Exclaim againſt a People ye know no Evil by; be not hurried into a Miſapprehenſion of this Peoples Doctrines by Men

Men filled with prejudice, and whoſe Intereſt prompts them in General to Lurk, in which lies Deceit, and therein under pretence of Miſchief, Threatning Danger, Venemous Doctrines, Blaſphemous Books, and Pernicious Principles, tending to ſubvert the Fundamentals of Chriſtianity, do but endeavour to draw you into the like Enmity with them: Let your Experience now, which you have had of this People, under the various Revolutions of Government in this Nation, for above Forty Years, ſpeak for them, whether they have not been of thoſe that are quiet in the Land; but theſe things which are falſe and ſlanderous Stories ſuggeſted without Ground or Proof, are like *Demetrius*'s Exclamations againſt *Paul*, ſaying, *Moreover ye See and Hear that not alone at* Epheſus, *but almoſt throughout all* Aſia, *this* Paul *hath perſuaded and turned away much People:* But *Demetrius* was ſo Ingenuous then, as to confeſs it was *That Craft* by which he and his Brethren got their **Wealth**, that was in *Danger*, and plainly intimated that was the Cauſe of his Wrath; *And when they heard thoſe things they were full of Wrath.* Acts 19.

But Remember the Town-Clerks Advice, when this *Uproar* was, he ſaid, *Ye ought to be* **Quiet**, *and to do nothing* **Raſhly**, *for theſe Men are neither Röbbers of Churches, nor Blaſphemers of your Goddeſs.*

Wherefore if *Demetrius*, &c. hath matter againſt any Man, the **Law** is open.

And Oh my Friends! to you I appeal, whether ever ye knew, or did obſerve, the *Demetrius*'s of our Age preſent any Man, or proſecute him at Law, or Incenſe or Stir up the Magiſtrates, and endeavour by Petition to Incenſe the Government againſt him, whilſt he lived in Pride, Gluttony, Drunkenneſs or any Exceſs of Riot. But this hath often been ſeen,

that when thoſe, or any have turned from their Evil Ways, become Conſcientious, and could not pay their Tithes, or comply with ſome other things that are acknowledged but Outward and Viſible Signs, of an Inward and Spiritual Grace. Then, Oh then! how have theſe been proſecuted, if but for a few Farthings, a few Pence and Shillings; the Juſtices and Officers troubled, the Courts and Lawyers imployed, and Mony ſpent, Revenge vented, and Havock and Spoil made, Two, Three or Four times more taken then demanded: And yet theſe Suffering People are exclaimed againſt as Men of Pernicious Principles, the great Growth and daily Increaſe of whom, threatens the Nation with Miſchiefs and Dangers.

And although the Law is open to Puniſh *Romiſh Emiſſaries*; yet theſe Petitioners cannot be content to take that way, but would falſly inſinuate, there were ſuch among the Teachers of the ſaid People.

And yet are not many of theſe *Clergy-Men* in Romiſh Practices, *viz.* Bowing to the Alter, and to the Eaſt, and having God-fathers and God-mothers, as they call them, and Signing Children with the Sign of the Croſs, and their Surplace, and their Abſolution, in which the Miniſter is to ſay, I abſolve thee from all thy Sins; are not theſe things Romiſh, ſee the *Maſs Book?* And alſo their Proſecuting for Mortuaries and Smoak-Penny, *&c.*

Oh! conſider all People, to whom this may come, and know aſſuredly this, that the Great and Everlaſting God, *who hath meaſured the Waters in the hallow of his Hand, and meted out the Heaven with a Span,* Iſa. 40. 12. *and comprehended the Duſt of the Earth in a meaſure, and weighed the Mountains in Scales, and the Hills in a Balance?* He ſees and beholds theſe things; *for the*

Lord

Lord is a God of Knowledge, and by him Actions are weighed; and he marks the ways of the Children of Men, and records their doings, as with *a Pen of Iron, and Point of a Diamond, in the Books that ſhall be opened, when the Dead, both ſmall and great ſhall ſtand before God*, and him that *John* ſee *ſat on a great white Throne, from whoſe Face the Earth and the Heaven fled away, and there was found no more place for them that went on the breadth of the Earth, and compaſſed the Camp of the Saints about, and the Beloved City; and Fire came down from God out of Heaven, and devoured them: And the Devil that deceived them, was caſt into the Lake of Fire and Brimſtone, where the Beaſt and the falſe Prophet are, and ſhall be tormented Day and Night for evermore.* And therefore let all conſider their Ways, and amend their Doings, for Time here is ſhort, and our Moments uncertain; but ſure it is, that *God will bring every Work to Judgment, with every ſecret thing*; and there are none can appear before him with boldneſs, nor give their Account with joy, that take pleaſure in Unrighteouſneſs, and *die in their Sins, ſuch can never go where Chriſt is*, as he ſaid. Therefore in Bowels of tender Love, and in Good-Will to your never dying Souls, I tenderly beſeech you, Turn to the Lord, and from the Evil of your Doings, and put away the Violence that's in your Hearts; and againſt this Innocent People entertain no Prejudice, neither hearken to the lying Stories, and falſe Suggeſtions of Men, whoſe Fruits and Works declares, they neither follow the Doctrine, and bleſſed Enſample of our Lord and Saviour *Jeſus Chriſt*, who taught not as the *Scribes* and *Phariſees*, but as one having Authority, and who enforced his Doctrine by his Enſample, and ſaid, *Learn of me, I am meek and lowly in Heart*; He was full of Love, and *was moved with Compaſſion*

1 Sam. 2. 3.

Rev. 20.

John 1. 21.

Mat. 11.29.

Mark 6. 34.

Compaſſion on the ignorant, and them that are out of
Luke 9. 55, 56. the way; *and come not to deſtroy, but to ſave; and by*
John 1. 17. *him Grace and Truth is come, and it appears to all, and*
Titus 2. 13. *his Light ſhines in all, and his Spirit ſtrives with the*
John 1. 9. *Children of Men; it's he ſhews Man what is good, and*
Micah 6. 8. *what the Lord requires* at your Hands; it's he, that
John 16. 8. by his Spirit *Convinces of Sin, and reproves for it in the ſecret of Mens Hearts*; it's he that is the great Wiſdom of God, that calls to the Simple Ones, ſaying,
Prov. 1. 22. *How long ye Simple Ones will ye love Simplicity, and ye Scorners delight in their Scorning, and Fools hate Knowledge? Turn ye at my Reproof: Behold I will pour out of my Spirit unto you, and make known my Words unto you:* Oh! It's this, and *the Grace that Comes by him, that appears to all*, and would teach all, if they would come to him, believe in him, and learn of him, to deny all that which is the cauſe of God's Wrath,
Titus 2. 13. and would *teach them to live Soberly, and Righteouſly, and Godly.*

Therefore, while ye have Time, prize your Time, and the Day of your tender Viſitation, which God, through Chriſt, is affording to you, that the things that belong to your Peace you may come to know, before they are hid from your Eyes; theſe things will be of profit to you, and your ſo doing will beſpeak you Chriſtians indeed; for if you bear that
Rom. 8. 9. 14. Name, and are not guided and led by Chriſt's Spirit, you will be found none of his, nor Sons of God, profeſs what you will, if you remain *Workers of Iniquity*
Mat. 7. 23. Chriſt *will profeſs, he knows ye not, and will bid you depart*
Mat. 25. 41. *from him* into Everlaſting Fire, prepared for the Devil and his Angels. And therefore, if you would be of that Number which he will ſay unto, *Come ye bleſſed of*
Mat. 25. 34. *my Father, inherit the Kingdom prepared for you from the Foundation of the World*; then you muſt be Righteous,

teous, and that you cannot be, unleſs ye do Righteouſneſs; for, ſaid the Apoſtle, *He that doeth Righteouſneſs, is Righteous, even as he is Righteous: He that committeth Sin is of the Devil.* And none can do Righteouſneſs but thoſe that learn of his Grace, that teached to deny all Unrighteouſneſs, and are guided by his Spirit, which he promiſed *ſhould guide into all Truth. And walk in the Light, as he is in the Light,* where the *Blood of Jeſus Chriſt is known to cleanſe from all Sin.* And this is the Doctrine the Holy Scriptures, and this People teach, againſt whom this great Rage is.

1 John 3. 7, 8.

John 16. 13.

1 John 1. 7.

And if you would come to that Spirit the holy Pen-men were moved to write the holy Scriptures by, and in and by that Compare the Doctrines of theſe People, and their Practice, and the Practice of thoſe Men that preach againſt this People, and their Doctrines, and that charge them with Error, Blaſphemy, and Pernicious Principles, you would quickly find whoſe Quodrat moſt with them, and are moſt agreeable to the true Prophets and Miniſters of *Jeſus Chriſt.* Therefore remember the Excellent Counſel of the wiſe and learned Apoſtle *Paul, Prove all things, and hold faſt that which is good*; you may remember it was ſaid of the Chriſtians, that they were a Sect *every where ſpoken againſt*: And yet the true Miniſters in all things approved themſelves *as the Miniſters of God, in much Patience, in Afflictions, in Neceſſities, in Stripes, in Impriſonments, in Tumults, in Labour, in Watchings, in Faſtings, by Pureneſs, by Knowledge, by Long-Suffering, by Kindneſs, by the Holy Ghoſt, by Love unfeigned, by the Word of Truth, and by the Power of God, by the Armour of Righteouſneſs on the right Hand and on the left, by Honour and Diſhonour, by evil Report and good Report, as deceivers, yet true.*

1 Theſ. 5. 21.

Acts 28. 22.

2 Cor. 6. 4 to 9.

Obſerve,

Obſerve, they were not impatient, they did not Afflict, they had not great Revenues, nor large Benefices, or forced Maintenance, they did not Stripe and Impriſon, nor cauſe Tumults, by incenſing the People againſt their Peaceable Neighbours; they were not idle, nor exerciſed in Feaſtings, received not the Honour nor high Title, did not Lord it over God's Heritage, but by *Pureneſs, Knowledge, Long-Suffering, Kindneſs, and the Holy Ghoſt, Love unfeigned, and by the Word of Truth*, &c. *approved themſelves the Miniſters of Chriſt*; they were not defiled, ignorant, haſty, angry or hateful: Conſider theſe things ſeriouſly, and let all endeavour to amend what's amiſs in themſelves, and rather mend faults where they are, than ſuggeſt faults where they are not; let every Man be fully perſuaded in his own Mind, and ſo let him act; and hate nothing but the Devil and Sin, but love God, and one another. So having in Love and Plainneſs diſcharged my Spirit of what, as a concern, remained upon me, in the Love of him that hath loved and died for us all, I Conclude and Remain

Your ſincere Friend, and hearty Well-wiſher to the People called Quakers, *and all Men.*

J. F.

F I N I S.